1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

and the breast of most animals were considered good portions, but the head of the deer was included. Other portions were eaten, however. For infants the deer's tail was considered a delicacy. Now, when they eat meat provided by the white man, rib roast of beef is the favorite meat of the Winnebago.

The Winnebago were very fond of soups of all descriptions. Most of these were meat soups with the addition of vegetables or berries.

Most time was, however, spent in the preparation of vegetable foods, especially in the preparation of wild rice and corn. For the preparation of rice I will again quote Professor Jenks's article:

> At this stage of the harvest when the Winnebago gather the wild rice, the kernel is very like a long oat and has a tenacious hull, which must be removed before the grain can be eaten. The necessity of removing this hull and the unripe condition of the grain make it necessary to dry it artificially. This is usually done by spreading the kernels yet inclosed in the hull upon a rack of lattice work, under which a slow fire is kept burning. The grain is cured and the hull made brittle by the heat and smoke. The next process is the thrashing. The Winnebago thrashes the grain by the use of a most primitive flail. He spreads a blanket, rush mat, or deerskin on the ground, upon which he puts the now cured grain. Along three sides of the blanket he erects a screen of similar material. At the open side of this screen the man squats on his knees, and beats the grain with a straight stick in each hand, thus releasing it from the hull. When it has been thrashed the woman gathers up the contents of the blanket and winnows the mass by letting it fall from a vessel held high in the air upon a blanket or mat laid on the earth; the wind blows away the chaff from the falling grain and leaves the clean kernels.

The Winnebago distinguished a number of different kinds of corn, the principal ones being *wahi'xeretc*, yellow-stalked; *hiwaraiwna*, sweet corn; and *waruc'teke*, red-colored corn. The cornstalk was called *wahu'*, the corn proper, *witca'xwa'x*, and the cob, *wosa'k'*. The corn is pounded on a rack (*waick'*) and then shelled, the grain falling through the rack and the cobs remaining on top. After being shelled the corn is steamed. Then the stones necessary for cooking it are gathered and the corn is picked. When this is finished, a hole is dug in the ground and red-hot stones are put in. Over this the husks are put and upon these the corn; then another layer of husks, etc. The top always is covered with husks. Four holes are made through the husks, into which four pails of water are poured and the whole is covered with a thick layer of earth and the corn left there overnight. The next morning it will be entirely cooked.

In shelling, the outer part of an oyster shell is used. When the shelling is over the corn is spread out and dried.

Squash is prepared as follows: After the skin has been removed the squash is cut into slices and the seeds taken out; the slices of squash are then put on poles to dry. The dried squash is called *hotca'xa'daxus*. There are two varieties of this vegetable—*witca'xwa'x*, Hubbard squash, and *witca'xwanik*, small-kernel squash.

Fruit was dried, but by what process the author has not learned.

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

CHAPTER IV

GENERAL SOCIAL CUSTOMS

843 *Birth.*—During pregnancy a woman had to observe carefully certain restrictions. She was not allowed to roam the woods alone for fear of meeting snakes or other animals, the sight of which was believed to forebode ill luck to a pregnant woman. She was not permitted to have dogs or cats around her nor to sleep during the day. Every morning during her pregnancy she had to take a cold bath. Among the restrictions may have been food taboos, but no information on this phase of the subject was obtained.

844 When the time for delivery came, it was the custom for the woman to occupy a small lodge erected especially for her use. None of her male relatives were permitted to be present and her husband was not even permitted to stay at home. He was supposed to travel continually until the child was born, in the belief that by his movements he would help his wife in her delivery. According to one informant the husband had to hunt game, the supposition being that this procedure on his part would cause his wife to have enough milk for the child. This traveling of the husband was called, therefore, "Looking-for-milk." It was considered improper for a woman to cry out during labor pains, and by doing so she subjected herself to the [854] jests of her elder female relatives. The cradle-board was always made before the child was born (pls. 41, *c*, 42, *a*).

The positions commonly assumed by women in delivery may be described thus: Supported by the arms, which were passed over a pole held in the crotches of two forked sticks driven into the ground; suspended between two stakes; or flat on the back.

The infant's navel string was cut off and sewed into a small bag, which was attached to the head of the cradle-board.

844 607 On the birth of a child the sisters of the husband were supposed to show his wife especial marks of courtesy. They always gave her valuable gifts, such as goods or a pony. They were glad that he had [431] offspring, the people said, and even permitted their brother's wife to give the presents received from them to her own relatives. The presentation of these gifts was called "Cradling-the-infant." Gifts 844 were presented also to the wife's brothers.

562 527 782 Some time after the birth of a child, if a boy, the father always gave a feast to Earthmaker and thanked him.

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

142
291
301
302

a. WINNEBAGO AND DAUGHTER

b. OLD WINNEBAGO WOMAN

142
291
854
482

c. WOMAN AND CHILD, SHOWING CRADLE-BOARD

d. WOMAN AND CHILD, SHOWING METHOD OF CARRYING INFANT

[Facing p. 126 (A)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

●854
516
301
531

a. INFANT WITH ORNAMENTED CRADLE-BOARD

342
291

b. GROUP OF WINNEBAGO

[Facing p. 126 (B)]